1: Glacken E-5 (1951-1952) 1953 AC7 Okinawa AC7

428 [562] [583]

Daughters are not considered in inheritance matters if there are male heirs. A daughter's share of family possessions normally comes to her as a marriage present: a kimono, a chest, a mirror, a pillow, and a quilt-like blanket (futon), and other personal articles, or money, depending on the economic abilities of the father. In the absence of male heirs, women (either as wives or daughters) can and do inherit the house and property. In a family without sons, the head has several alternatives: he may allow the daughter to inherit, or adopt a bridegroom for his own house, the first distasteful to the father because there is no one to continue the family line, the second distasteful to the groom who must desert his own family. A third alternative is to adopt a young male child of a relative. [597]

The passing down of property in these villages is governed in large part also by custom and the individual desire of the parents. In the villages, there were no instances of which I knew in which disputes over inheritance and the disposition of property had been carried to court for settlement. Quarrels among a father and his sons or the first sons and his younger brothers are said to be rather common. Much depends on the temperament and the generosity of the first son who controls the property on the death or retirement of his father. The problem was often put in this way: the first son must look after his younger brothers and give them land, but he must also keep his eye on the estate he will be able to pass down to his own children. [692] [578]

2

Essentials of the Inheritance System.

The essentials of the inheritance system, as it was found to be working in these villages, were substantially the same. (1) In the division of property on the death or retirement of the father (or the head of the house), the house site itself is never divided. The family residence, the buildings in the compound remain intact. The house is a symbol of a family's existence and its future. If it is also the main house of the extended family, it is the site of the original founder and is even more inviolate.

An interesting question arises when the first sons are male twins. An old practice, now abandoned, was that the second of the twins inherited as the first son. This was based on a belief that the last child out of the womb was the first one in, and therefore the older. In the villages, one still hears this explanation from older people, but now the universal practice is for the first born to become the first son.

(2) The rest of the property is divided, in varying proportions, among the remaining sons. The first son gets the money, but he is expected to share this. He normally gets at least half the property, the remaining half being divided up among the other sons, either in the

can at least check all transients. Another important duty is to prevent the use of explosives by fishermen, a difficult if not impossible assignment, for he must catch the fisherman *flagrante delicto* when he lands with fish killed in this way. There is no indication that villagers assist the policeman in detecting offenders.

Policing the village itself is not a difficult job. The absence of crime and the low incidence of quarrels, disputes, and brawls would seem to make policing unnecessary. Nevertheless, the policeman interferes at times in disputes. He considers it his duty when actual blows are exchanged and somebody is hurt. In such a case he "investigates," takes notes, and makes a report to the police department. During the entire field work, reportable incidents occurred at about the rate of one a month; in the two or three cases where violence occurred, the matter was settled peacefully later, although the policeman kept a record of it. The rare quarrels which do occur are usually the result of drinking or domestic disagreements, generated by financial problems.

The policeman plays the role of judge and jury. In one case a young man hit a woman and was temporarily detained by the policeman until he made apologies to the victim. In disputes over business transactions, the policeman often arbitrates. In a dispute in which a Taira woman was accused of cheating a trader from another village, the policeman heard the case and ordered the Taira woman to make refunds over a period of time. The villagers seem to accept such arbitration. Serious disagreements seem to be unthinkable, and everyone fears public censure and ostracism. Court action is extremely rare and is referred to the provincial courts in the town of Nago.

The policeman is given high status by the villagers and commands respect. He remains, probably by his own choice, a neutral person in village affairs. He attends village functions, where he is given a place among village leaders. Being friendly with many families, he visits and is visited by other men. It was noted that fishermen sometimes send a special catch to the policeman. But since this is a courtesy which is also common among farmers with regard to nonfarming people, such as teachers, one should not think of such actions as bribery. Mothers use the policeman as a threat in disciplining children. "If you do such a bad thing again, I'll take you to the police station." This, however, does not seem to instill any fear of his person, but rather a respect towards the general area in which the policeman lives. Village children play freely with the policeman's children, but his courtyard is entered less frequently by children than that of other villagers.

The head of the General Affairs Department at the township office is charged with supervision of public order. It is not clear how much this is a self-assigned task. During several occasions, when an alarm